

VOTING

**The greater of the
two evils**

The Shirk of Voting to Man-Made Law

Indeed all praise is due to Allah (swt) alone. We praise Him and we seek His forgiveness. Whomsoever Allah (swt) guides, none can misguide. And Whomsoever, Allah (swt) misguides, none can guide.

I bear witness that there is none worthy of worship except Allah and I bear witness that the Messenger Muhammad (saw) was the last and final Messenger of Allah (saw).

Introduction

Unfortunately for the Muslims in the West (who are living in the heartlands of the Kufr and the Shirk), election season is upon us. I say unfortunately because for the real Muslim Muwaahid (true monotheists) this is a time of great pain and sadness as they see how the kuffar attribute one of the most important Names and Attributes of Allah (swt), that of al-Hakam al-Adl (the Divine Just Ruler).

However, the greater pain is caused because people who call themselves Muslims and attribute themselves to the Muslim Ummah are participating in these events, choosing, canvassing and even arguing with their Muslim brethren about which Kafir (disbeliever) they should give their vote to so that they may take a legislative role and thereby rule and judge by Kufr (non-Islam).

Initially, those involved in such activities, i.e. secularists did not care what Islam said on this matter. The likes of the apostate (murtadd) Lord Ahmed Khanzir, the MP Mr Shahid Malik and Baroness Uddin all attained their positions through canvassing the so-called Muslim vote, claiming that they would represent the Muslim viewpoint when they gained their seats. However, their lies, false promises and anti-Islamic, pro-Kufr (disbelief) policies were manifest for all to see in particular when the labour backbenchers rebelled against Tony Blair in the build up to the war on Iraq yet not a single voice of dissent came from these so-called integrated-Muslims within his party! Maybe these Muslim parliamentarians judged their silence to be of a "lesser evil" than their speaking out against the terrorist Blair regime.

However, a more manifest attack against the Islamic 'Aqeedah and the Tawheed (oneness) of Allah (swt) is taking place in that so-called Muslim scholars and institutions are now calling other Muslims to vote for and choose Kuffar (disbelievers) to come into power, citing examples such as the story of Yusuf (as) and the principles of the "lesser of two evils" to further their cases whilst trying to cloak their actions of Shirk by wearing the garments of Islamic Shariah in an attempt to look and appear legitimate in the eyes of the Muslims. This short article hopes to present some of the Islamic evidences dealing with the issue of voting and whether the Muslims residing in the UK or elsewhere are allowed to participate in such activities.

The Purpose of Mankind

Before one deals with the secondary matters of mankind's actions, one must remember the very purpose why mankind has been created. By knowing our purpose, we will become cognisant of our cause and what our actions should be. Allah (swt) has said,

"I have not created the jinns and men but to worship Me." [EMQ 51:56]

Allah (swt) has also said,

"To every community we have sent an apostle saying: worship Allah, and Keep away from all other deities" [An-Nahl:36] From these two ayah and their tafaseer, it becomes evident that the only purpose Allah (swt) created us was for His worship and the pinnacle of worship is to declare belief in the Tawheed (oneness) of Allah (swt) in His Names, Actions and Attributes and disbelief and rejection of all other forms of gods and laws. Therefore as Muslims we must direct our prayers, our du'a (supplications), our tawaaf (circuits of the kaa'ba), our siyaam (fasting), in fact all of our actions to Allah (swt) alone as that is our purpose of creation. Ruling and judging also comes under the jurisdiction of actions which should be performed for Allah's (swt) sake alone as Allah (swt) has said, "Verily the absolute right of legislating is for none but Allah (swt)"

[EMQ 12:40]

And Allah (swt) says,

"It is unlawful for the Believers male or female if Allah and His Messenger decree a command to have any choice but to abide with it and whosoever disobeys Allah or his Messenger went astray in plain misguidance" [EMQ 33:36]

Ruling and Judging by other than Allah's Law

The matter of ruling and judging by other than what Allah (swt) has revealed is greater than simply one of disobedience in a single action. Rather, Allah (swt) has likened it to following another God besides Him (swt) i.e. Shirk (the association of partners with Allah). Allah (swt) has said,

"They imitate the sayings of the disbelievers, Allah (swt)'s curse be on them, how they are deluded away from the truth; They took their Rabbis and their Monks to be their Lords and Legislators besides Allah (swt) and took the Messiah, the son of Mary, while they were commanded to worship, obey and follow none but one God/Allah; none has the right to be worshipped or followed and to legislate but he, praise and glory be to him from having the partners they associate with him." [EMQ 9:30-31]

Although we know that the Jews and Christians do not prostrate, nor bow down to their priests or rabbis, they followed them and agreed with them when matters that Allah (swt) had declared forbidden, they would declare allowed; and matters declared allowed, their priests would declare forbidden. In fact the above ayah was revealed in the following circumstances.

It has been reported by Hudhayfah in Ahmad, Tirmidhi and Ibn Jareer that the Messenger Muhammad (saw) was reciting the above verse and Udayy (ra) said to Him (saw), 'Oh Rasool Allah, they do not worship the Rabbis and the Monks' To which He (saw) replied: 'The Rabbis and Monks make that which is lawful unlawful and that which is unlawful lawful and they i.e. the people, follow them, and by doing so they worship them'

Allah (swt) and the Prophet (saw) therefore considered that as making them lords and gods besides Allah (swt), because the obedience (taa'ah) in legislation is worship, and must not be for anyone except Allah (swt).

In addition, Allah (swt) says in another explicit verse that obeying any man-made system knowingly with consent for its source, different to Allah (swt) is an act of apostasy. For Allah (swt) says,

"Eat not, Oh believers, of that meat on which Allah (swt)'s name has not been pronounced at the time of slaughtering the animal, for surely it is Fisq (a sin and disobedience of Allah) and certainly the evil do inspire their friends to dispute with you and if you were to obey them by making a dead (un-slaughtered) animal lawful and eating it, then you would indeed be Mushrikoun (polytheists)" [EMQ 6:121]

As for the circumstances of this verse, it has been reported in Al-Haakim upon the authority of Ibn Abbas (ra) that this verse was addressing Muslims when a group of Mushriks were debating with them on the issue of legislating. The Mushriks said:

'You call the sheep upon which the name of Allah has not been mentioned; dead, who is the one who killed her? 'The Muslims said, 'Allah' So they replied, 'So what Allah has killed or slaughtered by a golden knife is haram and what you have slaughtered with a metal knife is halaal?'

To which Allah (swt) revealed the above ayah. The above ayah and its circumstances are quite explicit in its distinction between committing a prohibited (haram) action and actually following the kuffar when they rule against Allah's (swt) pronouncement on any matter.

Committing any prohibited deed results in sin which will be accounted for on the Day of Judgment. However, when Allah (swt) has declared a particular matter haram or prohibited, if one were to obey and follow those who disregard the ruling and say that it is allowed, then by doing this action it constitutes committing Shirk (associating partners with Allah) and one becomes a Mushrik. As Allah (swt) says, ***"and if you were to obey them by making a dead (un-slaughtered) animal lawful and eating it, then you would indeed be Mushrikoun."*** Shirk being the gravest of sins since Allah (swt) has said about this,

"Allah (swt) does not forgive Shirk (making partners with Allah (swt)) but He (swt) forgives what is less than that to whomever His (swt) wills." [EMQ 4:40]

In another manifest ayah in the Qur'an Allah (swt) says,

"Or have they partners with Allah, who have legislated for them what Allah (swt) has not decreed and had it not been for a decisive word the matter would have been judged between them and verily for the Polytheists and wrongdoers there is a painful torment" [EMQ 42:21]

Moreover we know very well that Allah (swt) says:

"And He made none share in his decision or rule" [EMQ 18:26]

It is well known in Islam that any law different to the law of Allah (swt) is Taghut (anything worshipped followed and obeyed other than Allah (swt)), Allah rejects us to even refer to Taghut,

"Have you seen those who claim that they believe in that which has been sent down to you and that which has been sent down before you and they wish to go for judgement in their

dispute to the Taghut i.e. false Judges etc. while they have been ordered to reject them but Shaytaan wishes to lead them far astray" [EMQ 4:60]

In addition, Allah (swt) has ordered us to reject the Kufr openly and declare our enmity towards it (bara'a) as did the Prophet Ibraheem (as) when he (as) said,

"We are through with you and those you worship other than Allah. We reject you. Enmity and hatred have come between you and us forever, unless you believe in Allah the One."
[EMQ 60:4]

The Nature of Democracy

It has become well established amongst the people what the nature of Democracy is and from where it has been derived from. We will touch briefly on this matter. The word democracy is of Greek construct, emanating from two root words, Demos and cracy. Demos being the Greek word for "people" and cracy being the word for "ruling" or "legislation." Consequently, the complete reading means, "the rule of the people". In fact amongst the callers towards this thought we hear the oft repeated phrase, "Democracy is the rule of the people, by the people, for the people." Consequently, the sovereignty in democracy is for the people and their desires (hawaa). If the people deem by majority opinion that alcohol should be permitted (in society) and is actually a good thing then this would be accepted as law (qanoon). In addition if people deem that prostitution, gambling, paedophilia, killing Muslims (as in the illegal wars on Afghanistan and Iraq) , homosexuality etc. is beneficial for the people, then through the process of majority voting, these and other motions would be accepted and implemented as law, such that the people can judge and live by them. The question we need to ask is this allowed in Islam? Allah (swt) has said quite clearly,

"Judge between them by what has been revealed by Allah, and do not follow their whims and desires, and beware of them lest they lead you away from the guidance sent down to you by God." [EMQ 5:49]

And we have mentioned numerous clear-cut, non disputable evidences that the law is only for Allah (swt) and that Allah (swt) is the Supreme Legislator (Al-Musharri). How then can Islam be compatible with Democracy? How then can one engage in the process of voting or choosing an MP within such a system? A system that disregards the commandments of Allah (swt); a system that performs istihlaal (making halal what Allah (swt) has declared haram), changing the orders of Allah (swt); Democracy is a system (nizaam) that says to Allah (swt) "Our majority judgement is better and more wiser than what You (the Creator of man life and the universe) have sent to us in your Qur'an and in the Sunnah of Your Prophet (saw).

"Allah (swt) also orders us to refer to the Deen of Islam solely in all our matters and not the law of the people," And if you have a dispute in any matter then refer it to Allah (swt) and the Messenger (saw), if you believe in Allah (swt) and the Last Day. This is better for you and the best of settlements." [EMQ 4:59]

As for those so-called Muslim MPs residing within the parliament and their defence that they only wish to present the Islamic opinion on the matter whilst in the setting of making law and legislating, we say to them, fear Allah (swt), and keep your lies and deceptive

poison to yourself. In fact Allah (swt) has ordered the Muslims to leave any place where people mock His ayah (verses). He (swt) has said,

"And it has already been revealed to you in the Book (this Qur'an) that when you hear the Verses of Allah being denied and mocked at, then sit not with them, until they engage in a talk other than that; (but if you stayed with them) certainly in that case you would be like them. Surely, Allah will collect the hypocrites and disbelievers all together in Hell." [EMQ 4:140]

Is it not a mockery to the Deen of Islam when people gather together and comment over the Hukm (ruling) of Allah (swt)? Is it not a mockery to the Deen when people decide to make pornography legal? Is it not mockery when people gather together to decide that the age of consent of Homosexuality should be decreased from 18 years to 16? Is it not mockery when so-called Muslims arbitrate to the Kufr man-made law in his own discussion whilst neglecting the law of Allah? Indeed this is all mockery to the Deen, to Allah and to his Messenger (saws).

"..(but if you stayed with them whilst they mocked Allah certainly in that case you would be like them." [EMQ 4:140]

In fact the Ulema of the Deen of Islam, those committed to Tawheed and following the manhaj (method) of the As-Salaf us-Saalih have declared participating in such a process is Shirk Akbar the greatest form of Shirk that takes one outside the fold of Islam. As for the Ulema of the Sultan (state), the Ulema of the Dirham and the Dinaar, they believe that selling the Deen for a few thousand pounds or for a car or for an "Islamic centre" is more important than what Allah (swt) says, then what more can be said, except fear Allah (swt) and await your seat in the fire. As for those who follow these 'everything-goes' fataawa, citing difference of opinion in their justification we remind you of what Allah (swt) has said,

"When those who were followed will disclaim those who followed them, and seeing the torment, all ties between them shall be severed, And the followers will say, "Could we live but once again we would leave them as they have abandoned us now" Allah will show them thus their deeds, and fill them with remorse, but never shall they find release from the Fire" [EMQ 2:166-167].

The Arguments of the Deviants

Despite the clarity of the message of Islam, all of the evidences listed above, and the numerous books and leaflets on the matter of democracy, we still find the Muslims canvassing others to vote, in particular to certain individuals who apparently seem to have some care for the issues which are affecting the Muslims. Unfortunately, even some scholars (like Saleh Al-Munajjid of Saudi Arabia, Haitham Haddad of Al-Muntada and Abu Eesa Niamatullah of Islamic Awakening) have fallen into this trap, willingly or unwilling, and are encouraging Muslims to vote for one Kafir or another to come into power, legislate (which is the Right of Allah (swt) alone) by Kufr and conduct treaties on the Muslim's behalf! Despite the fact that in all their articles they state that voting is the exclusive right of Allah (swt) and that it is haram to vote for a kafir normally, to defend their position they cite the need to be "wise", understand the deep and complex reality we are living in (Fiqh al Waaqiah) and to try and derive as much benefit (masalih) and prevent as much harm (diraar) as we can.

Al-Hamdulillah that Allah (swt) has risen these type of people when Umar bin al-Khattab (ra) was not around! Do you not know the story of the Munaafiq who had a dispute with a Jew regarding the harvest of the fruits from a tree? When he came to Umar bin al-Khattab (ra) for judgment disregarding the judgement of Allah (swt) and his Messenger (saw), he was killed without remorse.

"And who ever seeks a way other than submission to God (i.e. Islam), it will not be accepted from him, and he will be a loser in the world to come." [EMQ 3:85]

The main argument that these ilk-of scholars cite is the 'Lesser of two evils' and the principal that the Shari'ah was revealed, 'For Muslims to derive all benefits and prevent all harms.' The fact that these principals are found quoted by some great Islamic authorities is not the point of contention. The truth of the matter is that these scholars misuse their application. For example, they say that in Shari'ah if one were found all alone in the desert and without food, the Shar'iah permit's the Muslim to eat from unslaughtered meat to save one's life. unslaughtered meat being obviously normally haram (prohibited).

Then they cite the lesser of two evils, the greater evil being to die, and the lesser one to live albeit by eating unslaughtered meat. Somehow, from this example they draw the parallel that we have to vote for a Kafir in the Kufr system we are residing in because of 'lesser of two evils'.

Firstly, the issue of being stranded in the desert at risk of losing one's life and eating the haram meat is one of life and death and necessity (duroorah). And even in this situation the Muslim can only eat enough meat such that he is able to recover from his ills. What is said of the one who then having sufficed his basic organic needs, he then were to go ahead and feast on the unslaughtered meat (such as Pork) such that he began to enjoy it and such that he begins to invite other Muslims to feast with him!!! Obviously it would be said that he is committing an evil! As regards to applying this principal to voting and committing Shirk there is no parallel or analogy (qiyas). Who is threatening to kill us if we do not vote? If we do or do not vote we still will live after the elections, Insha'Allah.

So where are the two evils such that one can chose the lesser? There is only the action to vote which is haram or evil, and the other choice not to vote, which is obligatory. At the same time, we can see that the "lesser evil" is based on an arrogant certainty about the consequences of the choice of the lesser evil winning or working out as one might have hoped. In fact, those Muslims who voted for the Labour party and Tony Blair in the 1997 and subsequent elections as the lesser evil found that they acted quite differently once in power. Gordon Brown, David Cameron and any other candidate will be no different.

As well, the "lesser evil" concept (applied wrongly) weakens the Muslims belief in Islam as a complete and comprehensive Deen with solutions to all of mankind's problems (wherever we are on this earth). If the Muslims consistently feel obliged to vote for candidates in whom they do not believe and this principle is continually used to justify further integration into Kufr society, many Muslims will end up feeling that Islam does not have all the solutions to man's problems- if every time Muslims adopt the Kufr solution! Some may even reject the Deen completely, having integrated into Kufr completely.

Another common feature of those so-called Muslims who do opt for the 'lesser evil' and vote in Kufr elections is that often this 'lesser evil' is not regarded as an evil but as a correct alternative. By these practices being present in the Kufr societies in the West, it has to some

Muslims gained a sense of legitimacy - perhaps there may even be Muslims who think of their choice as meritorious. If a person is facing any criminal charge, for example theft or fraud, he would not flaunt it in public. However we find these evils mentioned so openly and discussed without any hesitancy amongst those so-called Muslims in charge of the Kufr political parties and Masjid committees. We find these 'lesser evils' mentioned so openly, one wonders if it is even regarded as wrong. The lesser evils of today were the major evils of yesterday and so on and so forth until we eventually lose all of our Islamic thoughts concepts and ideas and become a true "British" citizen. One shudders when one thinks what the lesser evils of tomorrow would be. As Muslims, we are so fortunate that our Shar'i'ah has been perfected and protected. Let us not legitimise our evils as the West has done. If we are unable to uphold the standard that Islam set, we should regretfully acknowledge our shortcomings as such and not regard our wrongs as acceptable or even waajib (obligatory) as some deviated scholars have claimed.

Secondly, with regards to the issue of Shari'ah being for the benefit of Muslims, do they forget that the Shar'iah is what has been revealed to the Prophet (saw) via the Qur'an or his acitons, sayings and consent i.e. the Sunnah and not by what their own mind, 'Aql or Hawaa. Allah (swt) says.

"Have they not heard the ayah in the Qur'an when Allah (swt) says, "Maybe you dislike something and this is actually of benefit for you? And maybe you would like something and it is actually an evil for you. Allah (swt) alone knows and you do not know (however much 'Aql or wisdom you may profess to have)" [EMQ 2:216]

And Allah (swt) says about those who take their own opinions, judgement and desires above the commandment of Allah (swt),

"Do you not see those who take their own Hawaa (desires) as gods?" [EMQ 45:23]

There is no place in the Shar'iah of Islam for one to decide a matter once Allah (swt) has decreed it.

"It is not for any believer, man or woman, when Allah and His Messenger have decreed a matter, to have any choice in the affair. Whosoever disobeys Allah and His Messenger has gone astray into manifest error." [EMQ 33:36].

In fact the argument of benefits and interest has been refuted by Allah (swt) Himself when He said,

"Say: if your fathers, your sons, your brothers, your wives, your tribes, your wealth that you have gained, your business that you fear decline, your homes where you live - are dearer to you than Allah (swt) and the Messenger and Jihad in the way of Allah, wait till the torment of Allah reaches you" [EMQ 9:24].

In the above ayah, Allah (swt) is enumerating all things that are of benefit to a Muslim, from their own lives, wealth to their business and their families. Allah (swt) has said that if these are dearer to us than Allah, His Messenger and Jihad in His way, then wait till Allah's decree in the way of punishment is upon us. It is well known that the Prophet (saw) has said in an explicit hadith,

"What I have forbidden to you, avoid; what I have ordered you [to do], do as much of it as you can." [Bukhari,Muslim]

Allah (swt) did not allow the excuse of all these much greater "tangible benefits" and interests to be used to neglect the obligatory deeds like jihad and we know that we have been ordered in these duties to do as much as we can. However, with regards to the Haram deeds, we have been ordered to leave it completely. How then can one use the arguments of benefits? With regards to the benefits they believe they will bring and the harms they may prevent they list them as follows; to prevent the BNP from coming into power, to prevent the aggressive war policies which kill innocent Muslims around the world, to promote those Kuffar who believe in truth who will give a good image for Islam e.g. the Respect Party of George Galloway etc. These are the classic arguments of those who have already decided to participate in a non Islamic system. In order to justify their actions, they will cite benefit for Islam and Muslims as a legitimate evidence to partake in a non-Islamic system.

If we were to examine the general (aam) and detailed (khaas) evidences we find that benefit is defined as that thing or action the Shari'ah permits us to benefit from. Hence benefit (maslaha) is defined by Islam, not by our own weak and limited mind. Firstly, when was the Kufr of George Galloway and his "Respect Party" (respect the homosexual, respect the lesbian, respect the pornographer, respect the sale of alcohol, respect the gambling, respect the freemixing etc.) worse or even better than the Kufr of the BNP? Did Allah (swt) not teach us about the types of people this Kuffar (including Jews and Christians), the Munafiq and the Muslim / Mu'min to which one of these belongs George Galloway? The answer, as George affirmed that he is a kafir and that he is not going to become Muslim. Allah (swt) warns the Muslims from taking these people as awliyaa (friends, protectors, supporters, people in charge over you),

"O you who believe! do not take for intimate friends from among others than your own people; they do not fall short of inflicting loss upon you; they love what distresses you; vehement hatred has already appeared from out of their mouths, and what their breasts conceal is greater still; indeed, We have made the communications clear to you, if you will understand. Lo! you are they who will love them while they do not love you, and you believe in the Book (in) the whole of it; and when they meet you they say: We believe, and when they are alone, they bite the ends of their fingers in rage against you. Say: Die in your rage; surely Allah knows what is in the breasts." [EMQ 3:118-119]

Allah (swt) also says,

"O you who believe! do not take for guardians those who take your religion for a mockery and a joke, from among those who were given the Book before you and the unbelievers; and be careful of (your duty to) Allah if you are believers." [EMQ 5:57]

And in another place in the Qur'an,

"You will see many of them befriending those who disbelieve; certainly evil is that which their souls have sent before for them, that Allah became displeased with them and in chastisement shall they abide. And had they believed in Allah and the prophet and what was revealed to him, they would not have taken them for friends but! Most of them are transgressors."
[EMQ 5:80-81]

Allah (swt) has clearly and explicitly forbidden the Muslim from ever allying with the Kuffar, seeking their help or allowing them in authority over us. So how then can we go out and canvass for them? Will George Galloway rule by the Shari'ah or he will rule by his own desires and by Kufr? The answer is that he will rule by kufr. How then can one justify choosing him to come into power.

Regarding the BNP, apparently these scholars using their ration come to the conclusion that if the Muslims do not vote in these elections, then the BNP will come into power! Unfortunately for them, the history of the Muslims testifies otherwise - the Muslims have been in the UK for the past forty to fifty years; How is it that the BNP have stayed out? Why suddenly this year the BNP may gain support and have a landslide victory and become the ruling party?! Who are the famous political commentators that profess this view anyway?

The fact of the matter is, the more the British public see the Muslims occupying positions such as in parliament, on television and this concept of multi-culturalism takes hold, the more the support for the BNP will rise. The more visible so-called Muslims become, the more the resentment will grow from the indigenous population. So where now is the argument of those claiming to propagate the concept of preventing harm? Besides, the BNP up until now have had no political might nor power and have not really caused any harm upon the Muslims; whereas the Conservatives and the Labour party have been in power during the bombing of Muslims in Iraq - the first and second Gulf Wars and during the time of the biting sanctions when millions of Muslims in Iraq were killed, and currently when the launch of the war against Islam announced its first victims with relation to the thousands killed in Afghanistan. Is this not harming to the Muslims? Is it really worth selling your deen and your brothers abroad so that you can safeguard your measly salaries, and plots of land where you build your places of worship?

With regards to preventing the aggressive foreign policy; well this is a simple fantasy in those people's minds and shows how bereft their understanding is in relation to the British and European parliamentary systems. What can Mr Galloway do? What benefit can Mr Galloway bring the Muslims? In fact he is only going to bring benefit to himself by furthering his fame and fortune on the back of Muslims apostasies. As Allah (swt) has warned,

"They desire that you should disbelieve as they have disbelieved, so that you might be (all) alike; therefore take not from among them friends..." [EMQ 4:89]

We find that these shallow and false political arguments and deceptive analyses are more often than not put forward as a primary source of evidence by the likes of MPAC and the MCB's of this world, who with the open support of the British government (morally and financially) are trying their level best to deceive the Muslim Ummah into voting by provoking their survival instinct and their need for security. This shameless call for a perceived interest or some hidden political agenda by committing the Muslim vote is prohibited in Islam categorically for Allah (swt) says:

"Say: Allah never commands what is shameful: do you say of Allah what you know not"
[EMQ 7:28]

A Final word!

Therefore, voting for any political party that is going to work within a democratic framework and voting for or against legislation in a parliament regardless of the apparent benefits is at best Haram, and at worst an act of Kufr and Shirk, taking one outside the fold of Islam. Voting for a secular party in the Western systems, regardless of a noble goal and the correctness of the intention, is something that contradicts the foundations of what it means to be a Muslim and without a shadow of a doubt is something that is prohibited.

The call of integration (e.g. voting) is a call for further subjugation of the will of the Muslims. It is a concerted effort by the enemies of Allah (swt) to drive the Muslims to integrate into British society and to instil into Muslims the values of Secularism, as manifested by the Labour and Conservative parties as well as the Respect party, The Green party amongst others. This drive towards secularising the Muslims has already led to many Muslims suffering the consequences of Freedom. Don't you look and see the dire consequences in which Muslims have adopted the lifestyles and values they have found around them? Muslim youth (our future) have become submerged into the Kufr culture around them. Rampant fornication, adultery and even homosexuality have found their way into the Muslim community. Do we as an Ummah want to continue to go down this road?

As Muslims, we must strengthen our own defences against this Kufr onslaught by immersing ourselves in the vast Islamic culture, actively seeking out the Haqq (the truth), and not being satisfied to just imitate our so-called community leaders when they openly go against that which is known from Islam by necessity. At the same time, we need to stand together with the followers of Ahl Al Sunnah Wa'L Jamaah, wherever they are, in order to act as a pressure group, in the absence of the Islamic Khilafah State. We must enjoin the good and forbid the evil in society, stand up for Islam and Muslims, wherever they are, and strengthen our links with our Muslim brothers overseas, to maintain the "one-nation" concept.

May Allah (swt) guide us all to the Haqq (truth) and establish us upon it with firmness. Ameen.